Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

In Japan, a native pastor dispenses clothing as well as the Word of God

Fruit on the Merger Tree

Wilson C. Egbe

New pre-school curriculum brings help for teachers and parents

NURSERY and kindergarten children will begin to taste the first fruits of merger in the ALC, ELC and UELC this fall. After two years of working together, committee members from the ALC and ELC made a joint announcement of a fall "ready date" for the new Bible Storytime Series. Committee members for the ELC were Miss Della Olson and Miss Estelle Griffen from the Department of Christian Education. Committee members for the ALC were Dr. C. E. Linder, editor-in-chief of Sunday school materials for the ALC and the Rev. Wilson C. Egbert, managing editor of the series.

Nursery and kindergarten children will have fifty-two brand new color paintings to adorn their materials. Mrs. Stryker Ingerman, whose illustrations have appeared in Augsburg's *Christmas* Annaul, created a seri of very simple drawings for the *Nursery Cards.* T Bible story appears on the back of each card, so pa ents can tell the Bible story to their children at hom A similar series of new pictures was created for t *Kindergarten Leaflets.* Mr. Gustav Krollmann of Mi neapolis created the new color pictures while Mr. Arth F. Schminke did all the black and white work f these four page lessons. All the art work will have "new look" because an effort was made to look each Bible story from the point of interest to the sma child.

Nursery and kindergarten teachers will have separa *Teacher's Guides.* Some new layout devices are bei used to make the lessons readily accessible for referen

Lutheran Herald • O. G. MALMIN, Editor • WILLIAM H. GENTZ, Associate Edito CARMEN MITCHELL, Managing Editor • MELVA ROREM, Assistant Edit

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nd for study. Music is provided in a fully harmonized tting and full instructions are furnished to the teacher r activity programs with the small tots.

Teachers will appreciate the fact that sixteen pictures ave been chosen from each set of color paintings for se as enlarged teaching pictures. Each unit of work represented by at least one picture, and wherever ossible, arrangements were made to avoid duplication the pictures chosen.

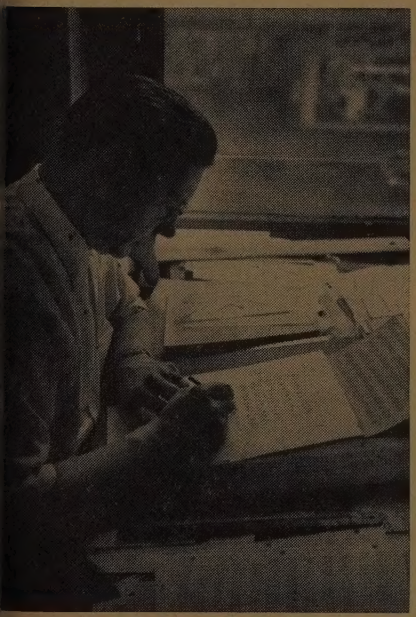
Perhaps the most unusual feature of the series is e *Parent's Manual.* In addition to the regular Bible udy expected in our adult classes, these *Manuals* in- ude extensive references to the home situation. Parents preschool children normally have more opportunity teach their children than they will have in later ears. Competition with school assignments and activ- ies has not yet begun and the relationship to the child also much closer. A *Teacher's Guide* of some length also provided for this group.

Creating a series like this one calls for the effort of great many people. Writers came from all three nods who are now involved in merger negotiations. mong those writers, these members of the ELC took art: Deaconess Shirley Barns, Mrs. Norman Engebret- on, Mrs. William Gentz, Misses Estelle Griffen and lara Malvey, Mrs. Olof Pederson and Pastor Dar Roa.

Preparing a series like this one is an extremely volved affair. Besides the basic planning which must go into it, a great deal of care must be exercised in making of the series an effective teaching tool, a sound Christian witness, and a pleasing product to the child. Literally thousands of changes are carried into the manuscript from the time when it is first received until the printed pages are placed before the church. Reviewers reflect the reaction of the churches involved long before publication. Hundreds of parents shared in the field tests of the material. As nearly as we can, we have tried to make this material fit the needs of our constituent churches, and of our parishes large and small.

To help introduce the materials, the Parish Education Department of the ALC and the Department of Christian Education of the ELC plan to teach methods and sample lessons from this course at their summer institutes. Present plans call for sample lessons to be used at these institutes which will give those present a better understanding of the Bible Storytime Series. Additional help will also be given in the teachers' magazines of the churches involved. Early in the summer a sample mailing is planned.

Now that the goal is in sight for Year I, writing and art work is proceeding on the second year of the series. When it's all done, a total of 208 new full color paintings will have been finished, about 500 black and white pictures completed, 20-25 nursery and kindergarten songs created, 208 Bible stories carefully written, 416 lessons prepared for teachers and parents, and 64 teaching pictures made available to our Sunday schools. More than 3000 printed pages are involved for the publishers, Augsburg Publishing House and The Wartburg Press. If that sounds like a job—it is. But we feel that it's worth all the work that goes into it—for with the Bible Storytime Series the children of our churches will have really begun their merger.



Mr. Arthur F. Schminke, staff artist of The Wartburg Press, is shown preparing a page of music for one of the Teacher's Guides in the new Bible Storytime Series. Mr. Schminke's artistic stint included about 250 separate drawings for pupil and teacher material.

Left to right: Mrs. Stryker Ingerman, who prepared the artwork for the nursery cards, and committee members Estelle Griffen, Wilson C. Egbert, and Della Olson.

Drama in Japan

There is drama being enacted in Japan today. Ten years ago she was invaded and conquered for the first time in modern history. Her economic, social, moral, and religious foundations were torn to shreds. Today, although there are still many vacuums to be filled, Japan's economy has recovered, her spirit of nationalism is being restored, she has been admitted to the United Nations, and she stands among the nations of the world as an equal and a force to be reckoned with in the future of Asia.

We are constantly amazed at the economic recovery of Japan. They seem to have so little in the way of resources, yet they continue to expand in many industries. Ship building has grown most rapidly. It is said that, according to orders already placed, Japan will surpass England as a shipbuilding nation in 1957. Here the market is good, but in other industries such as fishing, textile, and small machinery, finding a market is a perennial problem.

Population scares are an old story in Japan, and the economic and social implications of a continually increasing population are well known. The government has announced that the population has increased to ninety million. Housing is inadequate, public transportation is overcrowded, schools and hospitals are swamped. It is interesting to note that since 1948 there has been an annual reduction of nearly one million in the birth-rate. Yet even with the decreased birth-rate, the increased life expectancy makes it necessary for the country to provide another seven million jobs in the next ten years, and to feed, clothe, and provide for an estimated ten million more people by 1970.

The Youth of Japan

One of the difficulties the youth of Japan have today is that their standards of comparison are Western instead of Eastern. They have a better standard of living today than most of their Asian neighbors, but the eternal longing for more of the things which they have seen and of which they have heard remains with them.

When only one out of fifteen in a University graduation class secures a good job, a few others mediocre jobs, and many must go without work for months and finally settle for poor jobs, it is easy to understand the great interest the youth of Japan have in economics. In a recent parade, the United States was pictured as a big dollar sign sitting on a wagon, while large numbers of small dollar signs pulled h
along the street. One can readily und
stand this view if we sit where they

Understandable also is the fact th
among these young people with th
warped views of world economics, t
Gospel receives a cold hearing. Y
thank God, they are not all thinki
of worldly things and worldly goo
only. The message of the Gospel h
gripped the hearts of many youth
the extent that they see the necess
of winning the world for Christ.

The Religions of Japan

Buddhism and Shintoism are rev
ing. New temples are being built to
place the old ones, shrines are bei
repaired and rebuilt. Sometimes
wonder just where the money com
from, since these religions no long
receive support from the governme
The older people visit the shrines
increasing numbers. Very few you
people ever go near them.

You may ask how these religions c
continue to hold the people. If y
have read "America Seems Near to N
Now" by Mutsumi Kurahashi, in t
January *Reader's Digest,* you will u
derstand more fully the force of fa
ily ties and ancestor worship which a
part of both Buddhism and Shintois
Her story is about the return of h
father's diary by an American soldi
Every day the family places a fre
bowl of rice before the diary and t
father's picture and then they pray
his spirit. Such practices hold the fa
ily together and are hard to give u
even when the truth of the Gospel b
comes known. The young people a
married at the Shrine (the Buddhi
priests perform no marriage ceremo
at the temples), and when someo
dies he is buried by the Buddhist pri
and given a posthumous name. Anyo
daring to defy the rule of the fami
and step outside the prescribed boun

Miss Lois Pedersen visits a friend

John M. Homerstad
Supt. of the Mission

practically ostracised by family and iety. In spite of this, there are many ging for the freedom which Christ ne can give, and many give up fa- r and mother and sister and brother His sake.

t was said after World War II that an was living in a spiritual vacuum. is equally true today. Their religions e them no guidance for daily living, hope, no joy, no promise of life rnal. Countless numbers are reading Bible, listening to Christian radio grams. Let us pray that God may e His Word power to grip their rts and set them free!

During 1956 our Mission Church shown encouraging growth and de- opment. The numbers are still small. ere are 520 members in our church, t the percentage growth for 1956 is y encouraging. There was a 40% rease over 1955, or in other terms, % of the membership was brought during the year 1956. More mission- es are finishing language school, and re national helpers are being gradu- d from the Bible School in Shizu- a.

ne Church of Japan

There are definite signs that our oup of believers is growing into a urch. This year saw the first Be- vers Conference, with eighty in full- ne attendance and one hundred for mmunion Service on Sunday morn-

A "modern" taxi

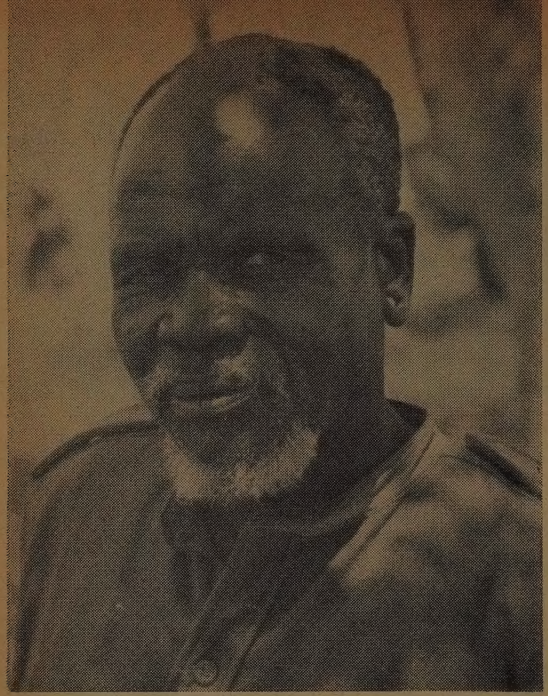
ing. At the Conference we discussed the Church, its meaning and function. This body elected a committee to study the marriage problem in the Church, discussed the needs for social welfare work, set up a central travel fund for future conferences, and discussed the Central Building Fund which was started by the Mission with the hope that the nationals will be able to contribute toward it and use it as a means of reaching out to new areas.

During 1956 the first joint committees of nationals and missionaries began to function. One joint committee plans the steps to be taken in order to build the church along indigenous lines. Another committee is studying welfare work and possible areas where the Church may be of service to society. Still another works to plan youth programs, rallies, and Bible camps.

The Church Extension Fund began functioning when Toyohashi Congregation borrowed money, built and dedicated its church, taking full financial

(Continued on page 286)

into pilgrims wash their hands nd rinse their mouths in the iver Isuzee before worshipping the inner shrine at Ise. This act supposed to cleanse spiritually.



Old Mdawonde

"I will come one day, Father, but you know I am moving slowly."

South Africa—

Disrupted Lives and Human Suffering

Rolf A. Syr

More than 100,000 Africans, Indians, and persons of mixed color are being forced out of their homes in Johannesburg in the latest application of South Africa's 1950 Group Areas Act. Sixty thousand Africans are being moved to new townships on remote meadowlands, and the underdeveloped township of Lenasia 20 miles outside of the city is being set aside to accommodate 22,000 Indians who will be displaced. They must sell property valued at $3,750,000 and in many cases will lose their livelihoods.

Commenting on this application of the Nationalist Party's "Apartheid" program, a parliamentary opposition member called it absurd to suggest that "Indian traders will be able to survive by taking in each other's washing at Lenasia." Said the Johannesburg Star: "The Government's decree will touch off a vast migration of people and an incalculable train of disrupted lives and human suffering."

This is the age of industrial revolution in South Africa. Fresh from the pagan kraals, natives are flocking in to the industries of the cities and the mines to find employment. Tribal and family life, the normal mores, have broken down. Immorality, dishonesty, drunkenness, violence have taken the place of normal life. There is no easy solution to the problems of the people and government of the Union of South Africa.

White Domination

It is recognized that the government is earnestly seeking a way out, but the way out that they have chosen is Apartheid. In its literal form this term means complete social and economic separation of natives, Asiatics and colored (racially mixed) people from the Europeans, each in his own geographical area, each in his own sphere. Actually it is not possible, because the industry and mines of the area depend on the cheap labor of the black man.

The system of Apartheid is based on white domination, a domination that has entered every phase of the life of the native, the colored, and the Asiatic. Each one is required to carry a pass for identification. Mass movement to cities was halted by decree. Usually native is not allowed to buy his h in the locations built for him, but only lease it from the government. never knows when, his usefulness o he and his family will be moved Missionaries are admonished not fraternize with the natives. One m sionary was reprimanded by the gional official for having a native r riding in the car with her. Ano was called in and asked accusingl he really shook hands with the nat at the close of services.

Permits were suddenly required every missionary going into the na reserves in the rural areas where had been working freely since our m sion began. New sites for mission w came under government control. missionary writes: "By now you m have heard of the new law regard the obtaining of new sites in the tive Reserves—namely, that to ge new site for a chapel we must hav least one hundred people over 15 y of age that are baptized and will

nbers of the church." It is not easy get a congregation of 100 people re you locate in an area, and it is nst the law to have regular wor- in the homes of the natives in the rves. Moreover, the fact that three rch groups—the Dutch Reformed, Anglican, and the Methodist—are npt from this law and can freely re sites for chapels makes things much more difficult for us and the r missions.

w Does It Work?

low does this discriminatory law k out in practice as far as our mis- is concerned? Here are three ex- les:

. At Ekuzwaneni, a settlement in Entumeni district right in the heart ur mission field and surrounded by r congregations of our mission, e was a request that we come to t a congregation. At a meeting of people called by the chief, all but of the Christians in the area voted the opening of our church; one vote given to the Dutch Reformed rch. The result: the Dutch Re- ned Church was given the site.

. In the Hlabisa district there is an t similar to Ekuzwaneni. Requests n the people and a petition from mission led to a public meeting. e all but two voted in favor of our sion, but two votes were cast for Dutch Reformed. They got the rch site.

. The third incident is near the n of Mtubatuba. We have worked e for years, although it has been ner unofficial due to difficulties with old pagan chief. During the years re has been a growing desire on the t of the people there to have regular gregational work. The old chief is d now, but under the new law our es and the desires of the people blasted. We cannot muster the essary 100 baptized people over the of 15 to form the congregation.

n spite of these incidents we have most instances been treated equit- y and favorably by the government horities. In areas where our per- nent location is recognized, we can ry on a fairly normal program. Sites e been granted to us in mining as and in industrial areas of the

These sunny South African girls knit while watching the tribal dances

Monkmeyer Photo

city. A strong effort is being made to reach out to the demoralized people of the industrial revolution.

In Rural Areas

In the rural areas of Zululand, our church is growing in numbers and in a sense of responsibility. More and more one hears the phrase, "The time has come for us to take over the work which the missionaries have started for us." One of the missionaries writes: "It is thrilling to be in on this particular stage of work in a mission field

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Natives are flocking into the industries and mines to find employment

Behind the Scenes

Mrs. Casper Bren

Have you ever wondered just what goes on behind the scenes and what kind of place is backstage? In days gone by those regions held mystery and glamor for me. In reality backstage is a dull and technical place; even the dressing room of the star performer is drab when not brightened by the shining of its chief personality. The technical processes that go on behind the scenes are all-important if the finished production is to be a success. Besides the mechanics of production there must be the spark of ingenuity, enthusiasm, artistic ability.

There is no doubt as to the importance of backstage activity. Just what is going on behind the scenes in the vast planning project of the last biennial convention of the Young People's Luther League of the ELC? That is a resounding title and a long question. The event itself will be glorious and inspirational when 8,000 or more youth are gathered in the heartland of the mighty Rockies to proclaim the theme, "Built on the Rock."

They will come as they did in years past to the broad lands of the Maple Leaf, to the shores of the Blue Pacific, to the heart of America's dairy land, to the rich black soil of the Red River Valley, and to the portals of the Golden Gate. And now Montana, where the long stretches of prairie climb to the immutable strength and majesty of the Rockies. Missoula in the "land of the shining mountains."

The planners could not have chosen a better theme, than "Built on the Rock." The very location for the convention of young people inspired it. In these hurried and harried days we need to seek the citadels of God's handiwork, a tangible mountain stronghold. Just being in the shadow of His mountains fills us with awe and wonderment. As our physical vision comes into focus, our spiritual vision may do likewise. In these mountains of the earth perhaps we may find God "in the mountain of his holiness."

If you caught your breath in 1953 upon entering the vast field house of Concordia, how much more will you do so upon perceiving the wonder, the beauty, the magnitude of God's architecture in the Treasure State. Here you will find mute evidence of His Word. It will lift your hearts to song as your eyes are lifted to the heights and to heaven itself.

Built on the Rock the Church doth stand,
Even when steeples are falling
Crumbled have spires in every land,
Bells still are chiming and calling. . . .

Yes, calling us all, young and old—parents, children, counsellors, teachers, pastors to a place called Missou Montana, July 16-21, 1957.

I have before me a letter dated December 4, 1956. I written by a fellow known as Rusty and more sobe named the Rev. Russell E. Halaas. It is addressed pastors and friends of the Rocky Mountain District. is really meant for all of us as far as general informat is concerned. Here are a few excerpts.

"It seems to be the custom prior to Internatio Luther League conventions for the host district to bl som at the time of the confab or following. Consider t a 'soaking' so that we may blossom into a true h district before Christmas if possible. Here are the refre ing cloudbursts so far:

Food: Good committee perking . . . most young people be served all meals at University . . . 1,000 at Flore Hotel each meal . . . catering service at both new a old high schools . . . other cafes and drive-ins will abs overflow. Main theme: reasonable prices—quick servic good food.

Housing: Four thousand in private homes (prelim sur nine months early showed over three thousand), co mercial housing (hotels and motels) over 2,100, ent University dormitory facilities—others will be housed barracks-type facilities, such as gymnasiums, etc. Trail are most welcome . . . also tenting in our nearby recr tion areas.

Sessions: See schedule in *Missoula Mover.*

Special Events: Rodeo will be presented on Saturday aft noon following the parade (registration entitles you attend this function). For those of you who have accid tally seen a rodeo, you are invited to see Oscar Ander tie a calf while Carroll Hinderlie holds, or you may ta one of the six planned afternoon excursions such as B falo Range or Lolo Hot Springs. An Indian Pow Wow planned before one evening session.

Early Registration: Encourage your young people and adu to register early; we suggest the family plan for $25 . write to Minneapolis for blanks.

Now about the *Missoula Mover.* It is a challengi brochure put out by the YPLL. The very first stateme in one issue was, "Let There Be Prayer!" Nothing c be accomplished without it. From now until July eve League meeting, workshop group, and congregation gathering should take special time out for prayer for t international convention.

"Missoula Is Moving!" The wheels are turning, t ball is rolling, and most of the preliminary plans a completed.

The Clergy Roster

lon't think it amounts to much."
They certainly grill you insistently."
These are two extreme student comments on the nual colloquium week for seniors at Luther Theo- ical Seminary (February 11-16). This is the week en the Council of District Presidents meets each ior seminarian—105 this year—for interrogation and versation.

Colloquium is not a testing of the student's academic gress. It is rather an effort to know the man and faith God has given him: Does he have a sense of great things God has done for him in Christ? What the foundations for his conviction that God has led him to serve in the holy ministry? Frequently student is also asked whether he has any debt, for gether too often debts have become unmanageable, iously hampering the ministry of our pastors.

When this year's colloquium had been concluded, ne of the senior district presidents commented, "This one of the strongest classes to have appeared for loquium." Comparison is odious and difficult, but re is little question that this year's class is a strong ss and that God has richly blessed the work of the ninary faculty.

* * *

When the week of colloquium had been concluded, entire Church Council (the ten district presidents 1 one layman from each district, plus the general sident) met for its annual meeting which claimed a week. Each day began with a worship period in the headquarters chapel and concluded with evening prayers. District presidents and laymen alternated in leading these devotional periods. One morning one of the doctors of medicine on the Council began by saying that he was far more comfortable doing surgery in a hospital operating room than in leading the Council in devotions. Yet, not one of the clergy members of the Council will hesitate to testify to the remarkable way in which God refreshed our spirits through the Word that was brought to us by the lay participants.

There were a number of items on this year's agenda. Some should be called to the attention of the Church. One of these is the application of Resolution XIII of the 1954 General Convention concerning the Clergy Roster. The resolution is as follows:

"WHEREAS, the matter of the clerical status of pastors engaged in secular callings has been raised and a ruling requested; and

"WHEREAS, it would be desirable to have a statement of policy with regard to the clergy roster; therefore

"BE IT RESOLVED, That the following statement of policy on the clergy roster be adopted by the Church:

"All ordained pastors of the church body, active or emeriti, shall be on the clergy roster of one of the districts of the church body and under the discipline of the district.

"The district has authority under the constitution to admit pastors to its clergy roster as well as to suspend and dismiss pastors.

"Pastors may continue on the clergy roster of a district only as long as they serve parishes of the church body, agencies, activities, or institutions of the church body or segments of the church body, or in such non-synodical or inter-synodical Lutheran agencies and other activities or institutions as have been officially recognized for this purpose by vote of the Church Council on application through the president of the church body. This does not apply to pastors emeriti.

"All pastors shall perform ministerial acts only by authority of a congregation, such acts to be recorded in the books of the congregation. However, those serving as chaplains in the armed forces or who are properly called to serve as chaplains in institutions or agencies, may perform such ministerial acts as properly come within the scope of their work.

"Pastors who are suspended or dismissed by a district may appeal their case to the Church Council, whose decision shall be final.

"The district president shall issue a letter of transfer to a pastor who has accepted a call to another district."

In the next Fortnightly Review I shall discuss the purpose of the resolution and the actions of the Church Council in carrying out the request of the Church.

Fredrik A. Schiotz
President, ELC

EDITORIALS

We Still Think It's Great

That much maligned institution, the Sunday school, recently received one of those periodic lambastings without which things would not seem natural. This time it was from the pen of a professor of pastoral theology. His medium of expression was the picture magazine *Life*. Promptly, the Commission on General Christian Education of the National Council of Churches entered its own champion in the battle, with a mimeographed reply sent to editors of religious journals.

We have never known the time that the Sunday school was not the object of attack and harsh criticism. We once made the observation that probably what the Sunday school is chiefly suffering from is a terrific inferiority complex, induced by repeated attacks. That may be simplifying things a bit, but there is some truth in it.

As a matter of fact, the article in *Life* is pretty good. It suffers chiefly from the fact that the writer, in an apparent effort to make it readable, lets fly with some radical statements which he does not prove. "Our Troubled Sunday Schools" is the title. It is "the most wasted hour in the week." Clever cartoons illustrating it point up the weaknesses everyone knows exist, but do nothing to place the discussion on a high plane. There are the usual criticisms of teachers and curriculum.

Yet, if one blows off the froth, there are some fine suggestions in the article: strengthen the curriculum; get trained professional leaders; train the lay teachers; make the home a part of the Sunday school. With all that we agree.

The truth is that the Sunday school is now and will continue to be in the long, long future, the *one* arm of parish education which is able to reach practically all the children of the parish. Furthermore, it is now and will continue to be the best single missionary agency of the congregation in reaching the unchurched. It will be well if that is kept in mind.

Nor are we ready to accept all the criticisms as valid. For a generation every Church has been working to increase the effectiveness of the Sunday school—with good results. No more consecrated Christian can be found anywhere than the average Sunday school teacher. Sometimes far more training is needed, but the love of God and compassion for His little ones can nicely supplement professional training.

In the Lutheran Church, the Sunday school has two points of reference which make the work potenti more effective than in some of our sister Churc We begin with Baptism and point toward Confirmat If we are wise, we make the high school year preparation for, and an extension of, our Confirma instruction. If we add to that an exalted opinion of importance of the Christian home, we have a pr fair recipe for a good Sunday school. Of course t must be teacher training, and we are not discoura especially when we see the tremendous progress wh has been made in this area in the past quarter c century.

Yes, we still think the Sunday school is great. do not consider it the final and only answer to problems involved in bringing our children up in nurture and admonition of the Lord. But we do bel that, as of now, it is the most promising single age we have. With all its weaknesses, we're for it!

But for the Grace of God

The rash of fires in homes for the aged recently repo caused us to think, "There, but for the grace of G might have been The Evangelical Lutheran Chu with its large and increasing number of homes for aged. We well remember the serious words spoken Dr. J. A. Aasgaard at a convention of our Chu eight or ten years ago. He called attention to the that a number of our institutions, particularly ho for the aged, were not fireproof and were not comple safeguarded against fire hazards. He called upon Church to undertake a program to correct this gerous situation.

The day the press reported the death of 71 resid of a privately owned rest home which was comple gutted by fire, we phoned a representative of Department of Charities and asked how far the prog initiated at Dr. Aasgaard's request had come. reply was that, with the exception of one building w should be equipped with a sprinkler system, the v was done. The same executive once told us tha was sleeping a good deal better nights as these guards were being completed. The Church is res sible for those it receives into its institutions, not spiritually, but temporally as well. We dare not fo that.

There Love Is Exalted

The Editor

have been crucified with Christ; it is longer I who live, but Christ who lives me; and the life I now live in the flesh ive by faith in the Son of God, who ed me and gave himself for me.
GALATIANS 2:20

may be, as some one has said, that ove" is the most abused word in the glish language. We ought, there- e, to be sure what we are talking out when we say that "love is alted" at the Cross.

What we are really referring to is e kind of love, but three manifesta- ns of it: God's love to us; our love God; and our love to our fellow- n. All are exalted at the Cross.

Scripture says that "God is love." e could write many books on the aning of those three words. Truth tell, no human being can possibly derstand them fully. But we can derstand enough. We can under- nd that in His very nature, God is e. We can understand that no more God refrain from loving than the n can refrain from shining.

The purpose of the entire Bible is picture and demonstrate God's love r men. Out of love He created the rld and made man. Because of love e provided salvation. It was love that creed that His Chosen People should the earthly "vessel" through which sus was to be born into the world. was God's love that chastised His n. It is God's love which has given the Bible. God's love is such that He would have all men to be saved and me unto the knowledge of the truth."

God's love reaches its highest point Calvary and the empty tomb of ster. That is what John means when writes, "For God so loved the world at he gave his only Son, that who- er believes in him should not perish t have eternal life."

At Calvary, then, we see that love alted and made plain. That is God's n hanging there, working out the omise of God's love. It is God who ffers, God who dies. The promise of salvation, given to Adam and Eve in the Garden of Eden, is kept on the Hill of Calvary.

✚

God's love, exalted on Calvary, finds response in those who are loved. "We love because he first loved us." You recall the lines from one of our Lenten hymns:

Love so amazing, so divine,
Demands my soul, my life, my all.

That thought of responding love fills Paul's Epistles. The passage which stands at the head of this meditation is but one of many, but it is one of the most profound. What response can the saved soul make other than to give himself, wholly and without stint, to this loving God who died for him? "It is no longer I who live, but Christ who lives in me." The complete Paul—body, soul and mind—has been given over. Selfish purpose and desire no longer count. Almost, one might say, the personality of Paul has disappeared in the personality of Christ.

Life itself must, therefore, be surrendered to the will of God. Walking by faith, not by sight, every action is conditioned by the will of God. That is the explanation of Paul's life. No one has been asked to give up more, suffer more, do more, than he. And no one has done it more joyfully than he. In truth, he was swallowed up in Christ.

Such total surrender, such complete consecration, we do not often see. Yet we know that we, too, respond to the love we have seen on Calvary. Whatever there is of good in the Christian's life, it has been learned there. If you attempt to find motive power for a good life elsewhere, you will be disappointed. Only as you let yourself be swallowed up in Christ, only as you let Him take possession of all of personality, only to that degree will your life be pleasing to God, fruitful in His service. The love of God for man is exalted at the Cross.

Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart!

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.
JOHN 3:16-17

✚

That leaves the third manifestation of love—our love for one another. But not carnal love, not love which is dominated by *self*. Of course it is true that, as long as we are in a sinful world and the old, sinful nature hangs on in us, love will always be blemished by self. Remember that even Paul spoke of the conflict in his nature between the good that he wanted to do and the evil he did not want to do.

In spite of that, the Cross can transform even our human love. In fact, human love cannot but be transformed and exalted when it is brought to Calvary. Why? Because there a new standard and direction is given. The object of our love to others becomes spiritual. Your love for husband or wife, for child or parent is now ennobled and made beautiful by the fact that it is a reflection of the love which God showed you. The first concern of such exalted human love is the spiritual welfare of its object. And the exercise of that love is an act of Christian fellowship.

In a sum, if you would learn what love really is, go to the Cross. See there God's love for you. Out of it will grow a love for Him which is limited only by your willingness to see His love for you. And from that, in turn, will grow a love for fellowman which only the Christian can have.

Pilate Remembers

I wonder why that scene comes back tonight,
That long-forgotten scene of years ago
Perhaps this touch of spring, that full white moon,
For it was spring, and spring's white moon hung low
Above my garden on the night He died.
I still remember how I felt disturbed
That I must send Him to a felon's cross
On such a day when spring was in the air,
And in His life, for He was young to die.
How tall and strong He stood, how calm His eyes,
Fronting me straight and while I questioned Him;
His fearless heart spoke to me through His eyes.
Could I have won Him as my follower,
And a hundred more beside, my way had led
To Caesar's palace and I'd wear today
The imperial purple. But He would not move
One little bit from His wild madcap dream
Of seeking truth. What wants a man with "truth"
When He is young and spring is at the door?
He would not listen, so He had to go.
One mad Jew less meant little to the state,
And pleasing Annas made my task the less.
And yet for me He spoiled that silver night—
Remembering it was spring and he was young.

—William E. Brooks

Prayer

Lord Jesus, who didst suffer when Pilate said, "Behold the man," it is not the wild agitation, not the blind raging mob that scornfully cries thus. No, it is one clad in purple, a person of distinction, who speaks thus out of compassion. He would make thee into a helpless creature, a pitiful object for the compassion of the multitude. But thou didst learn obedience from the things thou didst suffer. Only he who really can keep silence can really act, for silence is of the heart.

—Meditations from Kierkegaard

I, Pontius Pil

I, Pontius Pilate, Governo
like to say a few words to
century. If you ask the re
years since that memorab
and I was one of the grai
I, of all men, should speal
official in a great colonia

Nevertheless, it pleases
the most famous Roman o
are forgotten, I will be
beings mentioned in your
of human beings have sl
Sometimes I wonder if t
I find myself famous bec
or six hours with One W
return gave me a reluctan
with Him in life, am nov
turned the normal course

You may ask: "Why d
wore on toward the final
would have been able to
crowd who understood
Caiaphas. At the critical
thou let this man go, tho
up with my ambitions ar
Friday morning! A man
enemies find it, use it—an
condemned to exile or to
against mine.

And so I decided.

At that moment then I
shame. I must confess tha
you interested in my care
years and then—the bitte
came to pass anyway. I wa

For a long time after
arranged to hear Gamaliel
at the time. As I entered
I believe his name was—"
acquainted with grief. He
iniquities; the chastisemer
healed." For a moment I
time and the glory of et
morning? If it was, yours
shadow of the Cross to w
evil or how good. Perhaps

lent in li

rovince of Syria from 26 to 36 A.D., would
ıd spiritual contemporaries of the twentieth
oint to my increasing importance in all the
; when the world's hourglass was turning
t. Beyond that there is no good reason why
was never very important; merely a minor
w tragic years.

of irony that I should now have become
Caesar and Seneca, and Cicero and Tiberius
Virgin Mary and I are the only human
ay after day, century after century, millions
ered: "He suffered under Pontius Pilate."
mate irony in history. To my amazement
iday morning I was face to face for five
ın I, Whom I sent to a cross, and Who in
ıortality. I, who would have nothing to do
orever. Seldom has your unpredictable God
arply to His own good purposes.

ım go?" Well, I almost did. As the hours
oubled me less and less. The Tenth Legion
ion. There was, however, one man in the
how my mind worked. His name was
rything hung in the balance, he cried: "If
friend." That got me. My enemies lined
w often has that not happened since that
lt, a hidden weakness, and his friends or
lenly I saw myself summoned to Rome and
and my life were at stake. It was His life

he road to everlasting fame and to eternal
I shivered in the warm morning sun. Are
ul morning? I stayed in Judea three more
hat I had feared on that Friday morning
o Gaul, and committed suicide.

ing I did not sleep very well. One day I
of the Jews, who was lecturing in Jerusalem
reading from one of their prophets—Isaiah,
d rejected of men; a man of sorrows, and
our transgressions, he was bruised for our
as upon him; and with his stripes we are
ce of the Galilean, covered with the pain of
fore me. Was this the man of that Friday
rful religion. It would seem that under the
there is room for everyone, no matter how
for me! But, no, for me it is too late.

O. P. Kretzmann and A. C. Oldsen
Voices of the Passion

ture and art

Indifference

When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary.
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the wintry rain that drenched Him through and through.
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

G. A. Studdert-Kennedy

On Having the Right Antecedents

Harold B. Kildal

THE THIRD SUNDAY IN LENT
March 24, 1957
Text: John 8:31-44

Are you of the "right family"? Who was your father, and who was your mother? Let's see now, was your father a farmer in Norway, or was he a school teacher—or a preacher, perhaps; or maybe even a public official? You mean it? Your grandfather was a member of the "storting"? Then you have the right antecedents, and you are worthy of a high place in this land and in this society. But woe be to you if you are a child of peasants.

It goes like that, doesn't it? An honor-loving people, the "ærekjær" folks find comfort in such facts.

That's what was happening one day long ago. The Jews to whom our Lord was speaking one day "dragged up" the name of Abraham and somehow got themselves into that lineage with pride. "We have the right ancestor," they said, with vigorous words. But there's a question that occurs just now. It goes like this: "How wrong can a man be?"

Our Lord put His finger on the fact that those men of long ago had quite different and utterly undesirable antecedents. He said to them—"You have the devil for your father." Rather strong words, and certainly not flattering at all. It would be entirely embarrassing to have the devil as one's father. But that's what He said. And I suspect that He meant it.

But just what did He mean? This—that as a man lives, as a man talks, as a man believes, clearly reveals the nature of his heart and the condition of his soul and therefore his parentage and family relationship.

If you love dark things, shadowy places, and enjoy living on the edge of sin, if you can be a member of the Church but never permit yourself to be a Christian through and through, if you can drift along with the stream of what is acceptable in society without regard to the demands of God—if you can qualify as a modern man and be quite sporty as you joke about, and treat lightly and finally dismiss the Word of God—then your antecedents are showing and you ought to do something about it. Be sure of this—you haven't the right antecedents.

But if you want to be aligned with the "right" family, the family of God, there is a word here for you—"Continue in my Word." In other words, grace and peace and the promise of life are yours in the Word of God and the Christ of God revealed there. Have Christ—freely given; hold Christ firmly in heart and mind and know that your are truly a blessed member of His family—the "right" family. Amen.

Drama in Japan

(Continued from page 277)

responsibility. Five per cent of the loan has already been returned to the Fund. As more is returned and more churches contribute toward the fund, young congregations will be able to borrow money to finance their buildings. Two more congregations became fully organized during the year. It is hoped that two more will adopt their constitutions in the near future.

At the same time as we have been trying to build up and strengthen the Church within our area, our Mission has been conscious of the larger Lutheran Church in Japan. There are eleven different bodies negotiating for union, including three from Norway and one from Finland. There is a good possibility that at least seven or eight of these groups will unite and form a Lutheran Church which will serve all of Japan.

The Door Is Open

To those of us on the field, the present task and future outlook are challenging. At the beginning of 1957, the door stands wide open! No restrictions have been placed on the entry of missionaries or upon their activities. Will the door ever close? Our Lord and Master knows the answer. It is not necessary that we know it. But we do know this—the more the truth is proclaimed, the more influence the Church of Christ has upon the country and the people, the longer the door will stay open. And the stronger the Church becomes in our generation, the better the chances for her to stand in any dark period of persecution which she may be called upon to face!

South Africa

(Continued from page 279)

even if it is bewildering and frustrating at times, too, with some Zulus accusing the missionaries of just trying to get out of work when they hand responsibilities over to the natives. But if we carry on in other types of more essential work, helping them in evangelism, stewardship, youth work, and so forth, we can show them what we are aiming for—to be advisors, or rather, coworkers with them."

There is terrific need for the Gospel wherever one goes in South Africa. The whole country cries out for it as a stabilizing force in this period of economic change and industrial revolution. We are looking forward to the day when church buildings shall reach up above the residences of these people as a constant reminder that God is in their midst.

A Declaration Concerning a Mission

Raymond M. Olson
Director of Stewardship

When the final total of receipts for the regular 1956 Budget was made, the people of the congregations belonging to The Evangelical Lutheran Church had once more declared themselves. They had accepted the budgeted program in the amount of $4,300,000 as a measure of the support which they should give in 1956, even while they were giving substantial attention to the Luther Seminary Development Fund. The proof was at hand. The amount had been received in full, with nearly $100,000 beyond the goal. This is $21,616.57 more than we received in 1955.

The report by districts is shown below. It is clear that if a little more effort had been made, the full amount would have been provided in each district. However, the year's work is done. It is a year in which we can rejoice, and be thankful for every gift, every prayer, every extension of the Kingdom which has been made possible. Let the results give good courage for the new year into which we have already moved.

The report for the Seminary Fund is not included in these amounts. That will be available in next week's issue. There is genuine encouragement in it.

January 31, 1957

District	Apportionment	Raised	Status	% Raised
Eastern	$1,050,000.00	$1,048,646.20	$1,353.80	99.9
Northern Minnesota	450,000.00	457,124.97	7,124.97 Cr.	101.6
Southern Minnesota	950,000.00	958,710.74	8,710.74 Cr.	100.9
South Central	450,000.00	443,705.21	6,294.79	98.6
South Dakota	406,000.00	402,693.31	3,306.69	99.2
North Dakota	485,000.00	472,493.58	12,506.42	97.4
Rocky Mountain	165,000.00	177,190.41	12,190.41 Cr.	107.4
Pacific	170,000.00	194,352.58	24,352.58 Cr.	114.3
California	100,000.00	147,116.08	47,116.08 Cr.	147.1
Canada	74,000.00	82,227.54	8,227.54 Cr.	111.1
No District	.....	13,003.36	13,003.36 Cr.	....
Lutheran Students	.....	40.00	40.00 Cr.	....
	4,300,000.00	4,397,303.98	97,303.98 Cr.	102.3

Meditations for the Family Altar

J. R. Hestene

TOWARD THE FOURTH SUNDAY IN LENT

The Lesson: Psalm 84:1-4 **The Gospel: John 6:24-3**

Monday, March 25

DO YOU HAVE TO?

Read Galatians 4:21-31

Tell me, you who desire to be under the law. . . .

Perhaps you are not the kind of Christian who gets mixed up between being set free in Christ and being under the law. But there is in all of us, if we do not watch for it, a feeling that we do what we do as Christians because we *have* to. For instance, we go to church because we have to. We will be punished for it if we don't. Or, as the offering plate comes our way, we might entertain the thought, "Here goes what I hope will be a good offering to the Lord." Again, we may get the sneaking feeling that we are not measuring up to God's standard and we will have to pay for it sometime.

We will never live in the freedom we have in Christ until we change "have to" to "want to." One belongs to the law and the other to freedom. If you worship out of hunger and desire to adore Christ; if you give of yourself and your means simply because you wish to respond to Him in that way, you are living your freedom.

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Tuesday, March 26

AM I THE ANSWER?

Read John 6:1-15

Jesus said to Philip, "How are we to buy bread, so that these people may eat?"

This was a test question. Jesus knew that there was an answer to the situation. He would do a miracle.

Likewise, this is a test question to us in our day. And we cannot answer back, "You will find a way to feed the hungering, O Lord." We cannot answer in that way because we know in our own hearts that each of us is part of the answer. The miracle of feeding hungering bodies and souls today begins with our interest and response to the call.

The need for help increases as our world grows smaller. Rapidly, the problems of one part of the world become the problem of the rest of the world. We are becoming more and more a world of men in common need. The soul needs of mankind are as great as they ever were. And if men are to be fed the Word of God, each of us must take our share in bringing up the "five barley loaves and two fishes" to Christ, so that He may take it from there.

✚

Wednesday, March 27

GOOD TO GO TO CHURCH

Read Psalm 84:1-4

Blessed are those who dwell in thy house ever singing thy praise!

Have you ever had a hard time in trying to impress friends with what church going will do for them? Perhaps you have said, "You'll like it," or, "It picks you up," or, "It makes you feel better because you worship God." But in your heart you know that the blessedness of church-going can be known only to those who have come to experience it.

People who have developed into regular church attenders feel there is something definitely lacking if they have to miss services. Those who go through a "dry" period when they fall away from church attendance but come back again, are free to admit that that particular period in their life was unhappy. It was loose around the edges, without center or point. The great lack was the church.

We must hold the church dear, and be faithful to it. In so doing we honor God and we ourselves shall be blessed. Let us be thankful for the church.

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Thursday, March 28

STICK TO THE GOAL

Read John 12:27-33

"And what shall I say, 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name."

Of course Jesus struggled with the idea of suffering to fulfill His mission. But He knew what His mission was and what was required of Him in its fulfillment, and He stayed faithful to it. It was not that He should be spared but that His Father's Name should be glorified. This was the goal.

There is for us, also, a goal. Not to save our skins, or to come out on top, or to have things good as the world counts it. No, we may have it plenty tough because we are carrying a cross for Christ. But that does not matter because it's the glory of Christ's Name that matters and we should be honored and happy that we come into the picture. Not that we are the ones being seen: rather, the Glory of Christ.

Keep the goal in mind and you will keep it in view. And you will go along the way step by step with Christ.

Friday, March 29

MIRACULOUS FEEDING

Read Exodus 16:11-18

"At twilight you shall eat flesh, and in the morning you shall be filled with bread."

When the children of Israel were in the wilderness there was a serious shortage of food for them to eat. In answer to this problem God provided in a miraculous way enough food. This was given in the form of quails which settled thickly in the camps at evening, and in the manna which the people found in the morning. Quail and manna may be found in that country today. But that these were provided in sufficient abundance to care for the whole camp of Israel was a miraculous thing.

The parable in this Old Testament story for us who are living today is that God provides miraculously for our needs in the living Bread of His Word. This is never in short supply. There is enough to feed all humanity and no one needs to go hungry. The table is spread, we are invited to come and eat. The next move is up to us. Both morning and evening we ought to feast on His Word.

Saturday, March 30

EATING BREAD

Read John 6:52-59

"He who eats this bread will live for ever."

The proof of the pudding is in the eating. So goes the old quotation. Likewise, not only the proof, but also the good, the benefit of the Bread of Life is in the eating. Not in merely saying "yes," or in polite nibbling, but in eating.

This passage does not refer directly to what we call the Lord's Supper. There indeed we partake of the body and the blood of Christ. But to hold to the context of what Christ is saying here, the subject is the Bread of Life. And Jesus says that those who eat this bread will live forever.

To eat it means to get it into your system. To help us understand that, let us say it must be chewed and swallowed and digested so that it will enter the bloodstream of our spiritual life, there to do its work. This is what happens when we receive His Word in faith and the Holy Spirit applies it to our hearts.

I thank Thee, Heavenly Father, for Thy saving, gracious Word. Spread its table within my heart that I may eat.

THE CHURCH in Today's World

Mexico Lutherans Organize

Another national church body joined the ranks of world Lutheranism last month when the Lutheran Church of Mexico was organized. The new church's birthday occurred on the 100th anniversary of the Juarez revolution, which is commonly known as the beginning of modern Mexico.

Twelve congregations with 450 confirmed members comprise the new body. Application was made immediately for membership in the Lutheran World Federation, and delegates were elected tentatively for the LWF assembly in Minneapolis next August.

The new church is the fruit of mission work in Mexico under the direction of the American Lutheran Church, which began just 10 years ago. It is only eight years since the first ALC congregation was organized in the republic.

Begun in Texas

Elected as the first president of the Lutheran Church of Mexico was the Rev. David Orea Luna. The ALC's program of Mexican missions had its beginning among Mexicans in Texas. It spread across the border when Pastor Luna, then a professor at a Nazarene Seminary in Mexico, was converted to the Lutheran Church by reading Lutheran literature. Pastor Luna has been freed from parish duties and will devote his full time to producing literature, in addition to serving as president.

The constituting convention was held in the newly acquired Augsburg House in Mexico City. This building, situated near the University of Mexico, is eventually to be nationalized and will become the seminary of the Church. Until that time all teaching is done at the nationalized property of Grace Lutheran Church in Mexico City. Several American Lutheran Church officials were present for the convention of the new church. Dr. Philip Dybvig, director of home missions, represented The Evangelical Lutheran Church.

Small Churches Important

Methodism must grow in the small church and small community "if we are to really reach our responsibility and the heart of America," Bishop W. Angie Smith of Oklahoma City said at the annual meeting of the denomination's General Board of Evangelism, of which he is president. The large churches have gotten "more than their fair share" both of publicity and attention, he added.

While he did not minimize them or their importance, he said, it was the small churches which would decide Methodism's real growth. Bishop Smith noted that of the 22,435 pastoral charges in American Methodism, about half have fewer than 300 members.

The bishop also warned against "superficial appeals" to the masses. "We are vitally interested in numbers, for each number represents a person," he said. "But we cannot afford to sacrifice any part of our real Gospel to accomplish a goal." Conversions, he added, do not automatically "make a saint out of a sinner. . . . Membership in a church does not necessarily signify perfection."

Noting a growth of "splinter" sects and "fringe" churches, he recalled that Methodism was born "because there was a great need and because the existing church life had stagnated."

Church Publishing Increases

Publishing houses and bookstores of 32 denominations that are members of the Protestant Church-Owned Publishers Association had gross sales of about $100,000,000 in 1956. This was $25,000,000 above the 1955 figure.

The report was made to the association's annual meeting at Buck Hill Falls, Pa. by Dr. Franklin I. Sheeder, retiring president. He is executive secretary of the Board of Christian Education and Publication of the Evangelical and Reformed Church.

The denominational houses publish books, periodicals, church school curriculum materials and other printed matter. They also manufacture and distribute church and Sunday school supplies.

Elected new president of the association was Keith C. Von Hagen, director of the merchandising and sales division of The Broadman Press, official publishing house for the Sunday School Board of the Southern Baptist Convention.

The 200 delegates held workshops on management, accounting, personnel, merchandising and public relations. Four members of the staff of the ELC's Augsburg Publishing House attended the meeting.

YOUNG HANDS affected by cerebral palsy are given gentle guidance by this Red Cross Gray Lady, who shows an absorbed five-year-old how to roll out cookies. March is Red Cross month—have you contributed?

TV Premiere . . . Finally

Milwaukee, Wis., rather than Chicago, had the world television premiere of the motion picture, "Martin Luther." The film was shown by station WISN-TV at 10:30 p.m. Friday, March 8. "Martin Luther" became the focus of a nation-wide furor when its first TV presentation was cancelled last December by WGN-TV of Chicago in response to what the station termed "an emotional reaction."

Protests, led by the Chicago Committee for Freedom of Religious Expression, resulted in the recent filing of a formal petition, signed by 150,000 Chicago citizens, asking the Federal Communications Commission in Washington, D.C., to take "appropriate action" against the station.

RNS Photo

TREES FOR A CROSS—A young member of New York City Mission Society's Dewitt Church points to the stump of one of two 30-foot trees cut down by the parish members for a new cross. The wooden cross, 21 feet high, will be erected outside a new church being built by the Dewitt congregation to replace a 75-year-old structure torn down in 1956. In her right hand the young lady holds a folder (published by Augsburg Publishing House) which contained the order of service for a ceremony conducted at the site of the tree chopping by Dr. Donald Walton, minister of the church. Teen-age boys chopped the trees on the property of the Mission Society's Camp Sharparoon.

Washington Comments by Gerhard Lenski

Embattled Israel

Washington has many headaches, not least of which is embattled Israel. Now more than eight years old, occupying only 8,000 square miles—an area smaller than that of Massachusetts—this tiny country has had a stormy existence from the start and continues to be a center of world commotion. On one side stands glowering Egypt, which Israel has dared to invade with the help of the French and British. On the other stands the great Arab world, declaring that no peace can be had with a country founded on injustice and created at the expense of nearly a million helpless people now herded into concentration camps. In the offing stands Russia, feeding the flames of Egyptian hatred and Arab discontent. The United States has clearly indicated her disapproval of Israel's ambitious plans, and the United Nations has asked her to withdraw from certain territories she has occupied by force.

Some Bible students like to think that the establishing of the State of Israel is the fulfillment of Bible prophecy and that present developments are simply a part of God's great plan for the final homecoming of His chosen people. It is hard to interpret the mind of God in a matter so vast as this. Even so, some things should be clear. For one thing, Israel's return to God's favor is not predicated on the basis of force, strategy, financial acumen, and other such worldly methods as are now being invoked both by Israel and by those trying to help her. Her return and her restoration, if these are to come to pass at all, can only come when she turns in repentance and faith to the God whom she has denied and walks in the ways of the Prince of Peace. Not only is this the clear teaching of the Scripture, but there is also ample historical precedent to make its meaning clear. So long as Israel fails to reckon with these realities, she will be embattled and the ancient prophecy will be fulfilled which says: "Where there is no vision, the people perish."

Mrs. Wilson Comes to the Rescue

When Defense Secretary Charles Wilson recently made some unfortunate remarks about the National Guard and brought a great storm of criticism down upon his head, it was for his wife, a quiet, gentle woman, mother of six children, a homebody, to come to his rescue and to chide President Eisenhower himself for not having protected his Secretary better.

Although the general public apparently does not love Secretary Wilson overly much and may have felt that he was getting pretty much what he deserved by way of criticism for his frequent ill-advised remarks, there has been a chorus of praise for Mrs. Wilson for her own brave efforts in behalf of her husband. In a day when marital discord and recrimination are so common, this is very refreshing. After all, why shouldn't a good wife speak up for her husband? And who should know the truth about Mr. Wilson better than Mrs. Wilson? And if he

sn't as bad as his carping critics say ıe is, why shouldn't she defend him vigorously and also expect his superior, Mr. Eisenhower, to do something more ıbout it than simply to preserve a dis-ıreet silence?

As for other blundering husbands (of whom there are many), how good f they, like Mr. Wilson, can have ;ome brave woman stand behind them —one soft-spoken most of the time— ɔut one who, on occasion, can be out-spoken! And who more than the aver-age preacher needs a wife like that— ɔne who can address the often over-zealous critic and say: "When you at-tack my husband unjustly, you may expect to hear from me!"

The Hydrogen Bomb

Dr. Edward Teller, creator of the hydrogen bomb, addressing the second annual Jet Age Conference of the Air Force Association in Washington, de-clares that Soviet scientists will soon outstrip Americans and that in ten years' time they will lead the world in guided missile and bomb produc-tion. Dr. D. W. Bronk of the National Academy of Science echoes Dr. Teller's fear and expresses great concern in the matter. The inference, of course, is that we must train more scientists, build bigger and better bombs, and so make sure that catastrophe does not overtake us. Secretary of the Air Force Quarles offers us slight comfort, tell-ing us that the Air Force has asked Congress for a budget allowance of $17,746,000,000 and that if and when it is granted, our superiority and safety will be assured.

All this, serious as it is, needs some further interpretation and self-applica-tion. True, we are engaged in a deadly armament race and our rival does seem to have the edge on us. But this fact, for us as Christian people, must always be something more than a stern call for bigger and deadlier weapons of destruction. Much rather is it a call for increased Christian effort the world over. World safety and world peace cannot come simply with the making of bigger and better bombs. It can come only when rebel hearts are tamed and when warring nations decide to follow the Prince of Peace. In short, let some of the same skill and energy now being utilized in the manufacture of bombs be applied to make Chris-tianity effective in world affairs. Let this be done with skill, determination and prayer, and we do not doubt for an instant that war fears will subside, world welfare will be enhanced, and longed-for peace will begin to cover the earth as the waters cover the sea.

The Gospel According to Peale

Dr. Norman Vincent Peale of New York, author of "Power of Positive Thinking," preached on February 17 in Los Angeles. The writer of this column, sharing in the local Lutheran Evangelism program this past week, notes the tremendous interest displayed by the people of this city and of other cities in this famous preacher. More than 5000 people tried to hear him at a single service in a church accommo-dating a far lesser number. In other words, the Gospel according to Peale is definitely a popular one. At the same time, some outspoken criticism of his message is also heard. One wit states the case this way: "Paul is appealing, but Peale is appalling!"

Contrasting the Peale approach to that of our Lutheran churchmen in this tremendous Los Angeles area, some marked differences are to be noted. Here more than one hundred National Lutheran Council congregations have been united in a week's intensive ef-fort, first to vitalize and energize the local congregation, then to strengthen and to extend the outreach of the church in a continuing effort to win the unchurched. The results of this single campaign of one week have produced the promise of approximately 5000 new church members, some by baptism, some by re-affirmation of faith, but most to join the pastor's class and to be instructed and prepared for reception into church membership. As spectacular and appealing as the gospel of Dr. Peale is, your commenta-tor feels that the slower, more thorough way of these Lutheran churches is the better one. Especially is this true when synodical differences can be laid aside, as they have been here, in the interest of tackling the work that needs to be done in a great population center like Los Angeles.

Within the ELC

ELC Applies for Membership in World Council of Churches

The Evangelical Lutheran Church has formally applied for membership in the World Council of Churches.

The action was taken at the annual meeting of the ELC's Church Council, acting on a directive from the biennial convention last June which authorized the president of the Church, Dr. Fred-rik A. Schiotz, "to take the necessary steps" to seek World Council member-ship "on a confessional basis."

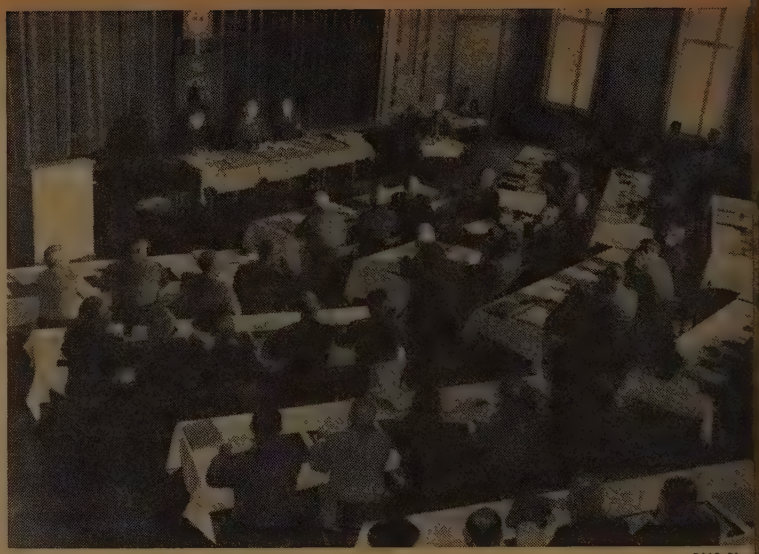
The ELC's application has been transmitted to Dr. Samuel McCrea Cavert of New York, executive secre-tary in America for the World Council, and it is expected that favorable action will be taken on it at the annual meeting of the WCC's policy-making Central Committee at New Haven, Conn., July 30-August 7.

In a complete reversal of the posi-tion adopted by its 1948 general con-vention, which voted against WCC membership by 872 to 546, the ELC last June voted by 1,434 to 685 to seek "immediate" membership in the in-ternational, inter-church agency. This action removes a major obstacle to the planned 1960 merger of the ELC with the American Lutheran Church, 899,-078 baptized members, and the United Evangelical Lutheran Church, 59,832 members, both of whom are members of the World Council.

The WCC counts some 163 member churches — Protestant, Anglican, Old Catholic and Eastern Orthodox—in 48

nations. U.S. Lutheran groups which are now WCC members include: American Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church and United Lutheran Church in America.

In anticipation of acceptance of the ELC's membership application, the Church Council announced appointment of six representatives to serve as delegates to the WCC's Faith and Order Conference at Oberlin, Ohio, Sept. 3-10. They are Dr. Fredrik A. Schiotz, Minneapolis, ELC president; Dr. Seth C. Eastvold, Parkland, Wash., ELC vice president and president of Pacific Lutheran College; Dr. Alvin N. Rogness, St. Paul, president of Luther Theological Seminary; Dr. Warren A. Quanbeck, St. Paul, director of graduate studies at Luther Seminary; Dr. Olaf K. Storaasli, president of Luther Theological Seminary at Saskatoon, Sask., Canada; and the Rev. C. K. Preus, pastor of First English Lutheran Church at Fergus Falls, Minn.



RNS Pho

ELC WILL BELONG—This 90-member body representing all continents and churches the Central Committee of the World Council of Churches, to which the ELC has no made application for membership. The Central Committee directs the affairs of the WC between its world assemblies and will hold its next meeting at Yale University, July 3 August 7. The ELC's application will be acted upon at that time. Dr. Franklin Clark Fr (left at the table), president of the United Lutheran Church in America, is chairman o the Central Committee.

People

Carl Tryggestad, son of Mr. and Mrs. Benn Tryggestad of Minneapolis, Minn., is the subject of a picture story of Lutheran Confirmation presented in the March 19 issue of LOOK magazine. The seven-page feature article tells the story of confirmation day at Concordia Church, Minneapolis, where the Rev. C. S. Lystig is the pastor.

At least two pastors of the ELC are using the theme of this summer's Lutheran World Federation Assembly in Minneapolis, "Christ Frees and Unites," as the subject of Lenten messages this year. They are **The Rev. Olin Fjelstad** of Trinity Church, Owatonna, Minn. and **the Rev. M. A. Egge** of Christ Church, St. Paul, Minn.

The Rev. Calvin E. Larson has resigned as pastor of United Church, Gardner, Ill., to accept a call from the Eleva-Pleasant Valley parish in Eleva, Wis., effective the end of April.

Guest speaker at a week of evangelistic services at Denny Park Church, Seattle, will be **the Rev. A. Herbert Mjorud,** pastor of Central Church, Anchorage, Alaska.

Churches

New York, N. Y.—Eighteen congregations of the ELC and ALC in the Greater New York Area participated in a pulpit exchange on February 24. Nine pastors in each synod changed pulpits with each other, thus giving the pastors and parishioners an opportunity to become acquainted with their neighbors with whom they will be associated in the coming merged church. ELC churches that participated in the exchange are: Bethany, Trinity, and Zion in Brooklyn; Good Shepherd, Levittown; Trinity, West Hempstead; St. Olaf, Weehawken, N. J.; Our Savior's, Glen Head; Our Saviour's, Staten Island; and Grace, Uniondale.

Buxton, N. Dak.—Immanuel Church will celebrate its 75th anniversary on May 5. This celebration was postponed from last November, the actual anniversary date. Main speaker will be the Rev. J. M. Johnson of Maple Plain, Minn., a former pastor. Immanuel Church was formed a few years ago when the former Buxton Lutheran and Ny Stavanger congregations united. Two other churches, North Prairie and Hjellstad congregations, united to form the present Immanuel parish. The Rev J. D. Kronlokken is pastor.

E. Grand Forks, Minn.—Grand Mar ais Church, formerly served by the Rev H. A. Lunde, has united with a neigh boring Augustana synod church an become a part of that church body.

Fairfield, Calif.—St. Mark's Churc was organized on March 6 with 6 members. Work was begun in thi field in August 1956 by the Rev. Joe Olberg, who now serves as pastor o this new congregation.

St. Louis Park, Minn.—"The Crea tion," an oratorio by Haydn, was pre sented by the choirs and orchestra o Westwood Church at each of the thre worship services on March 3.

Ellsworth, Ia.—A gift of $7,000 t be applied on the purchase of a hom in Ames, Ia. was presented by Trinit Church to its retiring pastor, the Rev C. J. Naglestad, at their annual mee ing. Salem Church, also in the parish held a farewell reception on Feb. 17

Osnabrock, N. Dak.—Dovre Church ld its first worship service in its new urch on February 24. After a brief vice in the old church, the congre- tion moved into the sanctuary of e new building for its morning wor- ip. The new structure will be dedi- ed in connection with the 75th an- versary of the congregation on June . The Rev. Gerrit Van Hunnik is stor of the five-church Milton-Osna- ock parish of which Dovre congrega- n is a part.

Chicago, Ill.—65th anniversary ob- rvances of Zion Church began with e P.T.R. mission in Chicago last onth and will continue through Eas- . The Rev. O. Ingvoldstad is serving e parish.

Minneapolis, Minn.—Choirs of Cen- l Church will present the first per- rmance in America of the oratorio, Te Deum," by Hector Berlioz on pril 7. Central's director of music, rederic Hilary, has translated the hole work from Latin into English id is re-scoring all parts. The work written for a triple choir (including ildren), tenor solo, organ, percussion struments, and brass.

Announcements

The **Elder Pastors Society** will meet hursday afternoon, March 28, at 2:00 m. at the home of the Rev. Olaf Lys- s, 1400 Raymond Ave., St. Paul. All der pastors are cordially invited.

Estherville Circuit WMF will hold s spring convention on May 5 at irst Lutheran Church in Milford, owa.

Aberdeen Circuit WMF spring con- ntion will be held at Rosyln Church n April 25. Speaker: Miss Lyla Sive- nd, missionary to Madagascar.

Ninth biennial convention of **Eastern istrict Brotherhood** will be held on aturday, April 6, at First Lutheran hurch, Janesville, Wis. Registration gins at 9 a.m. Speakers: District resident Myron Austinson and Dr. lfred P. Haake of General Motors.

For Sale: 57 black junior and chapel oir skirts in good condition. 54 white otton tops free. Contact Our Savior's utheran Church, Jackson, Minn.

Wanted: 30 or more used junior oir gowns, preferably white. Write laine Petersen, Box 504, St. Ansgar, owa.

Decorah Circuit WMF will hold its convention on May 10 at 10 a.m., at Big Canoe Church, Decorah, Iowa. Speakers: District President V. T. Jordahl, Dr. Helen Strand of Luther College, and Pastor William Hexom.

Changes of Address For ELC Pastors

John O. Blom, Hq. Det., 504th Sig. Bn., (Spt.) Camp Polk, Louisiana. 2-19-57

R. H. Bragstad, 2488 Chatsworth, St. Paul 13, Minn. 2-15-57

C. Richard Evenson, 422 S. Fifth St., Minneapolis 15, Minn. 3-1-57

Oliver Everette, 1050 1st Ave., Sweet Home, Oregon. 2-19-57

Arland Fiske, New Rockford, N. Dak. 3-1-57.

Owen Gangstead, Forest City, Iowa. 3-1-57

A. H. Hetland, Room 418, 2940 Channing Way, Berkeley 4, Cal. 2-22-57

Teber O. Hill. Silver Bay, Minn. 2-20-57

Dean C. Hofstad, Dreux AFB, France APO 84, New York, N. Y. 2-19-57

Harold J. Larsen, 2510 Oak Drive, Rapid City, South Dakota. 3-1-57

E. J. Nesset, 306 W. Broadway, Decorah, Iowa. 2-1-57

Richard Nybro, Sta. Com (1301), Fort Monmouth, New Jersey. 2-2-57

Oliver K. Olson, Escort Sq. 16, Newport, Rhode Island. 2-20-57

Orville Sanderson, Ellsworth, Iowa. 3-1-57

Thor Sigmond, 15 Westwood Road, Minneapolis 26, Minn. 2-20-57

M. N. Tatley, 302 2nd St. N. E., Mason City, Iowa. 3-1-57

E. E. Tollefson, 403 N. McLeod, Arlington, Wash. 3-1-57

S. M. Tweeten, Minn. Soldiers' Home, Minnehaha Ave. and E. 51st St., Minneapolis, Minn. 3-1-57

P. M. Bratlie, 615 E. Channing, Fergus Falls, Minn. 2-11-57

Judson Crary, Rte. 12, Box 288A, Olympia, Wash. 2-15-57 (new mailing address)

V. A. Fiskerbeck, Ruthven, Iowa. 2-26-57

Alvin H. Rogen, 406 Poplar St., Anaconda, Mont. 2-15-57

C. J. Nagelstad, 2119 Jensen Ave., Ames, Iowa. 3-1-57

T. S. Hanson, 724 Grignon St., Green Bay, Wis. 2-1-57

Orville G. Hiepler, 4910 Lemon Hill Ave., Sacramento, Calif. 2-11-57

NEWLY ORDAINED:

Martin M. Ford, Kenneth, Minn. Ordained Jan. 27, 1957

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm in C Minn., very fine lying land; good bldgs; school bus service about 5 mi. from good town with ELC church; telephone & electricity. Price: $117.50 per acre. 504-1A

200-acre farm (stock) for sale near Blair, Wis. 130 acres are tillable, rest in pasture & woodland. Large 9-rm house, good set of bldgs. 40 head Holstein cattle. In Lutheran community; on school bus & mail route. Will sell with or without personal property. 504-2A

160 acres well improved; 1½ miles from fair sized town on good hwy; all bldgs in good condition, less than 5 yrs old, and strictly modern. Lutheran community. In S. Dak. Priced to sell. Owner ill. 504-3A

Stock ranch of 640 acres in Marshall Co., S. Dak. Good set of bldgs; on good hwy. Priced to sell. 504-4A

Businesses

A steak house on junction of 2 federal hwys. Doing good business. Cater to high trade. Located in S. Dak. 504-5C

Large bldg 44x140 ft.; 2 stories & basement; top floor apartments; main floor is hospital; basement is for storage; Located in good county seat town in S. Dak. Good income property investment. 504-6C

For sale a real estate & farm loan business; also good line of insurance. Located in county seat town in S. Dak. 504-7C

Modern hardware & appliance business; in NW N. Dak. Carries bottle gas; gift lines. ELC church & new school. Oil wells on all sides. 504-8C

Electrical appliance, contracting & well-established service business for sale. Wide open for TV service. Contracting business has going contracts available at buyers option. Located in E N. Dak. Good Lutheran community, excellent schools. 504-9C

FOR RENT

Apartment for subletting; fully furnished; 2 bedrooms; for months of June, July & August. 2 blocks from ELC church. Located in Los Angeles, Calif. $95 per month, which includes garbage disposal. 504-10B

Lady has 2 bedrooms for rent with private bath for each. Available use of the rest of home as well. Lutherans preferred. Located on 34th avenue busline, near Veterans Hospital, Mpls. 504-11B

WANTED TO BUY

A bank located in a strong Lutheran community, with ELC church & good schools. Send information. 504-12C

POSITION WANTED

Girl graduating from Augustana College in June desires position as choir director in Lutheran church. Location not important. Would be willing to combine with youth work or other church work if necessary. 504-13D

Experienced primary teacher desires position in second grade. Has had 2 years plus 1 quarter of college. Prefers C or W Minn. 504-14D

Lady desires position in a children's home in Minneapolis. Prefers being housemother. 504-15D

Single man with no bad habits desires light to medium work of chores for spring months. Prefers Minn. or E Dakotas. Would also be willing to do poultry work. 504-16E

Experienced farmer, 33, married, 4 children; wants year-round farm work in N. Dak. Exp. with livestock & machinery. Prefers separate house, close to school. 504-17E

HELP WANTED

Christian woman wanted for kitchen relief in large home for aged in N. Minn. Good wages. To begin April 1st. 504-18F

Lady wanted to help with baby sitting & general housework in modern farm home in Mont. 504-19F

Wanted a middle aged housekeeper for an elderly couple in a modern home in small town in W Minn. 504-20F

A responsible lady, 55-60, to do housework in Lutheran bachelor's home, fully modern, on farm in N Ia. Good church facilities nearby. Present housekeeper retiring after 18 years. 504-21F

Wanted an experienced cook in deluxe resort in N. Minn. for 10 weeks summer work. Good pay & good working conditions. 3 meals served daily. 1 day off a week. 504-22F

Parish worker, wanted for ELC congregation in C Wis. city. Some office work; visitation & working with youth groups required. Would prefer someone to direct senior choir but not essential. 504-23F

Elementary school teachers needed in Los Angeles, Calif. and outlying areas; in Lutheran schools. 504-24F

Need is urgent for a doctor in a well-established Lutheran community in Wash. on Puget Sound. More information upon contact. 504-25G

Wanted husband and wife for custodian work in an ELC church located in suburban Chicago. 504-26G

Situation open for registered pharmacist who can meet Texas standards, in C. Texas city of 115,000. Both ELC & ALC churches. 504-27G

Position open in W. Minn. for bank teller or assistant cashier. Excellent opportunity for advancement. 504-28G

Teacher wanted in academy in S. Dak. for industrial arts & science combination. Industrial arts & math combination would also be considered. 504-29G

Wanted, experienced choral director in a large Minneapolis church. Duties to include adult mixed choir & high school choir. Excellent opportunity & good cooperation from administration. All replies will be answered. 504-30G

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24-2057—I Love to Tell the Story
Jesus Shall Reign

24-3288—Break Thou the Bread of Life
Glorious Things of Thee Are Spoken

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Ride On! Ride On in Majesty

24-2118—O Sacred Head
There Is a Green Hill Far Away

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I Know That My Redeemer Live

24-3339—My Jesus As Thou Wilt
Oh, That the Lord Would Guide My Ways

24-3312—Jesus Calls Us O'er the Tumult
Take My Life and Let It Be

24-3278—O Sacred Head Now Wounded
There Is a Green Hill Far Away

24-3269—Beneath the Cross of Jesus
In the Cross of Christ I Glory

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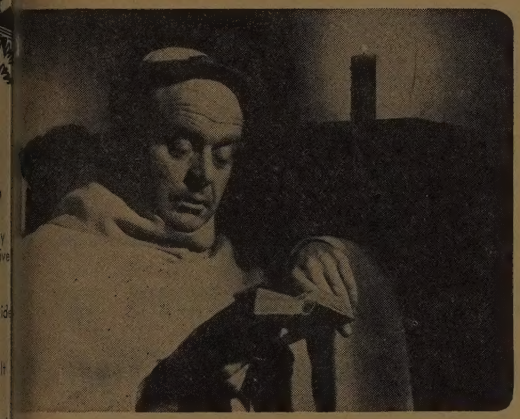

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